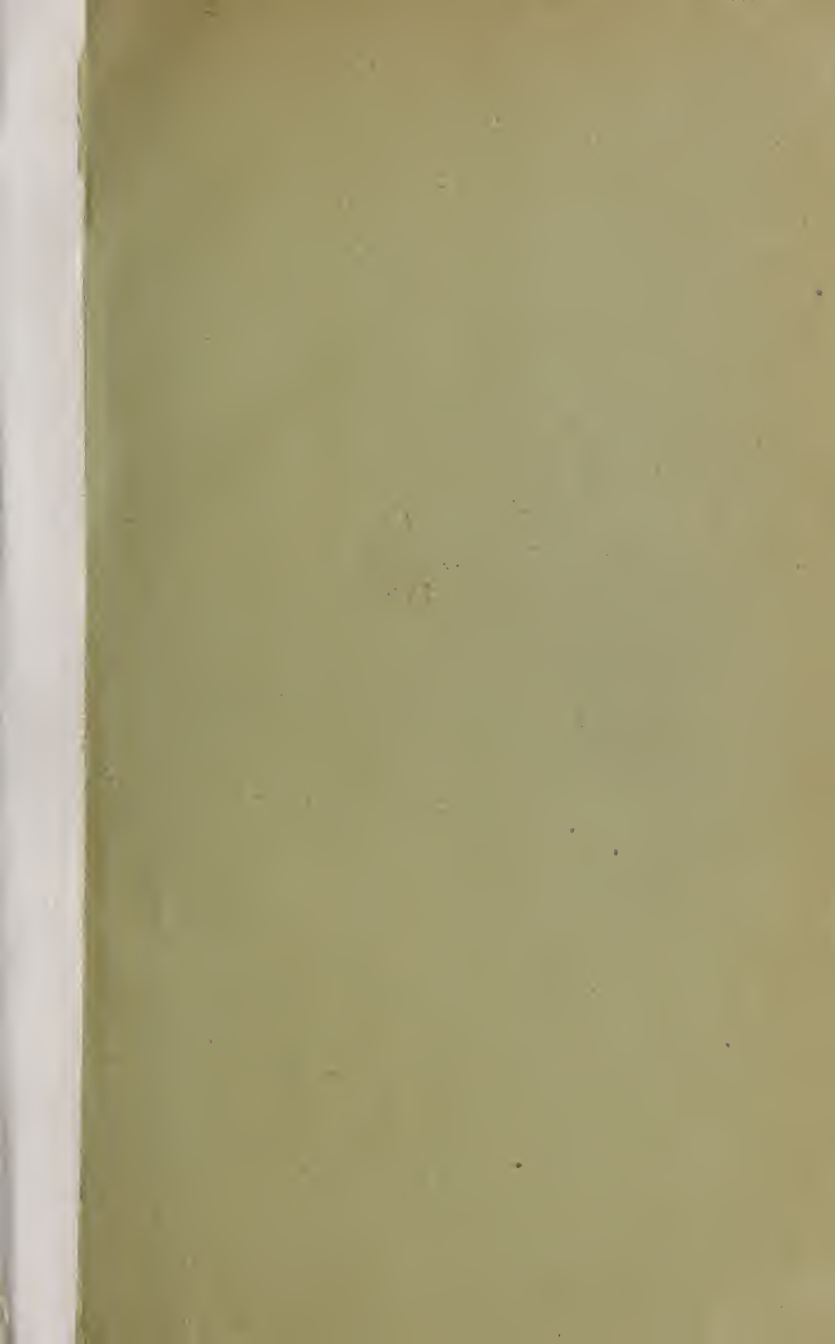






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Woman's Work for Woman.



VOL. XIV.

DECEMBER, 1884.

No. 12.

“ Oh, for an outpouring of God's Spirit on the missionaries and native Christians who will assemble in December to celebrate the semi-centennial of our mission in India! We trust our friends will not forget us at this time.”

This has been the burden of our recent letters from India.

Shall we not respond to the appeal by making the time of the meeting—December 3-6—one of earnest prayer for our missions there? Let us pray, not only that the Spirit may be felt in fullest measure during these meetings, but that His presence shall continue to abide with our workers, and that this half-century of seed-sowing may bring forth such fruit as only His blessing can give.

The Presbytery of Elizabeth, New Jersey, has appointed one day during this time to be devoted wholly to prayer for and the consideration of God's work in foreign lands. We hope to hear that other Presbyteries have taken similar action. But certainly our women's auxiliary societies can follow this example and observe at least one of the four days as a time of especial prayer for India. It has been said that “it is part of the mysterious nature and action of prayer that when bowed at the mercy-seat you can reach any part of the world, and convey blessings to its remotest inhabitants.” What blessings may we not bring to our mission in India, if, claiming the promises, we come before the mercy-seat and unite our supplications with those of our dear workers on the field?

A WORD TO MOTHERS AND BAND LEADERS.—Have you ever feared that, with all the merry doings that have come to be almost synonymous with Christmas in the minds of the children, they are in danger of losing sight of the true, sweet meaning of the Christmas time? Is there not a little danger that "Christ will be left out of Christmas," as we once heard it expressed? It is right that, of all the festivals of the year, this should belong pre-eminently to the children. It is right that their hearts should be brimfull and overflowing with joy; but can you not give them the greatest possible joy by directing their thoughts away from themselves to Christ and the world He came to save? For this reason it has seemed to us that the idea of the Christmas Dime Offering, inaugurated by the Board of Foreign Missions last year, was a God-given thought for the enriching, not only of our foreign missions, but of our own hearts and those of our children. The Board will send out its appeal for the Christmas dimes again this year; shall it not be taken up by every school, band and home of our Church? Begin now to direct the thoughts of the children to it, and help them to plan for it. Full particulars as to where and how the dime offering should be sent will be given in our January number. Meanwhile, bear the subject in mind, and we trust that the receipts from this source, which last year amounted to more than \$8500, will be more than doubled this year.

AN excellent responsive exercise, a part of which appears in the December *Children's Work*, has been prepared with especial reference to the "Dime Offering." This will be found very useful by those bands and Sunday-schools that intend to make this offering a feature of their Christmas entertainment. It may be obtained at the rate of \$2 per hundred by addressing,

CHILDREN'S WORK FOR CHILDREN,
1334 CHESTNUT STREET,
PHILADELPHIA, PA.

MAY we come to our readers in this last number of the old year with a special request? *Will those whose subscriptions expire with December favor us by a prompt renewal?* We made a similar request last year, and many of our subscribers responded very promptly. Is it too much to hope that this year every one of our readers will attend to this matter before the hurry of Christmas work drives it from their minds? We know that this is one of the little things which may very easily be put off till to-morrow; still we hardly think that our friends know how much labor and inconvenience they can save us by avoiding delay in this matter.

Syria.

CLOSING EXERCISES OF SIDON SEMINARY, 1884.

MISS BESSIE M. NELSON.

THE evening of July 3 found a very quiet and appreciative company of invited guests assembled in the pleasant school-room of Sidon Seminary to witness the closing exercises of the school year, to listen to the essays of the graduating class, the parting address and the singing, and to see the diplomas presented to the nine girls who had completed their course of study, and were now to enter upon a new stage of their life's history.

The body of the school-room was occupied by the guests, while the two recitation-rooms were thrown open and occupied by the pupils of the school. The graduating class occupied a row of chairs in the front of one of the recesses, and each stepped on the platform as her turn came for reading her essay. Besides the audience, a stranger would have noticed with interest the faces of our Moslem neighbors, who gathered on the roof and looked down upon us through the little windows near the ceiling of the room. It was necessary to station servants and a watchman on the stairs to prevent the entrance of the crowd who wished to gain admittance, but whom it was impossible to accommodate with seats in our limited quarters. Above the door of the school-room the motto, "Herein is my Father glorified, that ye bear much fruit," was fastened upon the wall. Opposite it, crowning a high arch supported by stone pillars, appeared the Latin inscription, *Omnia ad Dei Gloriam*, while the class motto in Arabic, "None of us liveth to himself," looked down upon us from above the platform. The pillars and fixtures for the hanging lamps were wound with ropes of green, and at the front of the platform, forming a partial screen to the speakers, were arranged pots of flowers, forming with the vines about them a bank of green, brightened by blossoms of the carnation and the coral plant, while the brilliant colors of the gold-fish glanced back and forth in their crystal globes among the green.

The exercises were opened by singing. This was followed by a recitation of poetry by a class of pupils in the school. Rev. Mr. Bird, of Abeih, offered prayer, at the close of which the pupils softly sang the response—

"Not what we wish, but what we need;
That grant us, we would ever pray."

After this we listened to two essays of the graduating class, entitled "The Nine Worthies" and "The Life of Moses." After singing "Bringing in the Sheaves" in English, two more essays followed, viz., "Leaves" and "The Effects of Music." An instrumental duett by two of the ladies present was followed by essays on "Considering the End" and "Admirations of Great Things." Next came the English song, "Mountain Maid's Invitation," and two more essays, "The Mysteries of the Sea" and "Hope." The diplomas were next presented by Miss Eddy, and the class ode was recited. The graduating class then took their places before the platform to receive the parting words of counsel from Dr. Post, of Beirut, who founded his brief address upon the beautiful words of the class motto. May God grant that each of those young hearts shall carry the inspiration of the hour and the place, and above all of those inspired words of the apostle, through life, and that no one of them may live to herself, but to Him who died for them and rose again! After the parting hymn the benediction was pronounced by Rev. Dr. Eddy, of Beirut, and the day, so long anticipated by these nine girls, was ended.

They were to gather once more, after a few minutes of congratulation from teachers and friends, in the room of their principal, and then to scatter, some starting before daylight on their long journeys, not in luxurious Pullman cars, but on horses, mules or donkeys, to climb over mountain roads, and finally meet their parents and friends in the humble village homes, where they will doubtless miss the comforts of the school, and find it no easy matter to return even temporarily to labor which is necessary, but cannot be congenial, to those who have had a taste of something higher. How often we have to remind them that their studies will not ennoble them if they learn to despise manual work, and that the one who has profited most from her term of instruction in the seminary will not be the one who is too intellectual to help her mother when she goes to her home, but rather the one who has learned, whatsoever she finds to do, to do "all for the glory of God." This is one great reason for our not employing servants to do the work of the house, and giving a great deal of time to the training of the pupils in domestic work and sewing.

The class passed examinations at the end of the year in algebra, natural philosophy, botany, "Guide to Inquirers" (being a compendium of Bible study), higher grammar and the history of the tabernacle and forms of Jewish worship.

Some of the class have been under the direct influence of the missionaries for six or seven years, having been taken as orphans and kept longer than the usual time allowed. Much seed of intellectual and religious truth has been sown in these years. "What

shall the harvest be?" We can only wait and watch and pray, resting on the promises, and remembering that the reward of Christian service is not according to the excellence of the service, but according to the riches of His grace.

"NONE BUT CHRIST."

The following incidents of the early years of the mission in Syria are found in Rev. Isaac Bird's "Bible Work in Bible Lands:"

THE nunnery of Bshâra was of the papal-Greek denomination. It had twenty-two inmates, beside two priests, in another apartment of the building, who conducted the religious services of the institution. They accepted a Bible, a New Testament and a book of Genesis. There was a very marked difference between the spirit manifested here and that which appeared in the Maronite nunnery in the immediate vicinity, called Mar Eleas. This latter had four priests and forty nuns. When a Bible was offered for the use of the nuns, one of the priests objected, saying there were mistakes in the book. Being challenged to prove it, he went and brought his own Arabic Bible and found the two were precisely alike. He was confounded and fell into a violent passion, railing vehemently against the Protestants for rejecting the Christian doctrines, particularly the seven sacraments, and often quoting St. Augustine. When Mr. Fisk called his attention repeatedly to the words of Christ and asked, "What need have we of St. Augustine?" he replied, "What need have we of Christ?"

. . . One day Mr. Thomson and two deacons went up the side of Mount Hermon to a solitary lodge where lived a poor man, a vine-dresser, known as an humble applicant for admission to the Protestant communion. They had a joyful reception, and all three squeezed into the lodge, finding space just sufficient to contain the four. For a bed there was a single quilt and pillow. On the latter lay the Arabic Bible, "Prayers for Every Day in the Week," Thomas à Kempis, and Dr. Smith's work on the Spirit, all of them well worn by use. They discussed the whole history of redemption. At the close they knelt in prayer. Says Mr. Thomson, "It was good to be there on that mountain side, in that lodge beneath that olive, among those clustering vines, with that old man of humble mien and tearful eye, the voice of prayer ascending from full hearts to the canopy of heaven above our heads. Yes, it was good to be there. I crept forth from this humble lodge with eyes bedimmed with tears. In the afternoon," continues Mr. Thomson, "as the old man was coming to our preparatory lecture, I met him upon the stairs. Seizing my hand, he said, 'Ever since you left me this morning I have been looking up into heaven, and I see

nothing there but Christ,' and gazing up into the clear blue sky, he repeated, with a voice so earnest that it almost frightened me, 'I see nothing in heaven but Christ, I see nothing in heaven but Christ.'"

. . . Antonius Yanni, in June, 1855, when he could resist the voice of conscience no longer, went to Beirut and publicly united with the mission church. When he returned home he told the family what he had done. They were wild with rage. . . . Ishoc joined with the rest of the family in the growing persecution against him, and looked down upon him with cold contempt. But the time came when this proud brother was attacked by a mortal disease. The skill of the physician was baffled. Antonius was assiduous in his attentions to his loved and suffering brother. He spent nearly the whole of one night in the telegraph office conversing with Dr. Van Dyck, at Beirut, about the case, but all without avail. From the very first the patient seemed convinced that his end was near, and his heart was softened. Every day he called Antonius and begged him to read to him from the Bible. He listened with all the eagerness of a dying man, and his brother explained more fully what he read, talked much with him and prayed with him. At length Ishoc said, "Now read to me about some *great* sinner who was saved." Antonius read to him about the publican and about Zaccheus. "No!" said he, "about some *greater* sinner than any of *them*." Then he read to him of the thief on the cross. "Ah! that comes nearer to my case. Read that again." Again and again he read it over, and Ishoc seemed encouraged to imitate the thief in laying hold of Christ, and declared his belief in Christ as the only Saviour of lost sinners. He then told his mother to take away those *eikonât* (the sacred pictures), which had been hung all around the head of his bed through the superstitious zeal of his mother and his wife. "Take them away," he said; "it is trifling to trust in pictures. Such a religion will never do to die by." Turning to his brother he begged him to forgive him for having persecuted him so long, and said, "Dear Antonius, you have conquered me with love. You have never spoken an unkind word to me, and nothing but God's grace could have enabled one of your impulsive nature to be so calm and patient." He begged and entreated his wife and mother to trust in Christ alone. Toward the last a company of priests, with their black flowing robes and swinging censers, came to burn incense and offer their prayers to the Virgin Mary on his behalf. He saw them entering the room and beckoned them all to stop, telling them and all the family that he had done forever with such things, and could not allow anything now to come between him and his Saviour. They were astonished at the change wrought in him, but he called

his brother and said, "Bring the Bible and read to them, that these priests also may be profited." Just before he died he called his whole family around his bed and spoke to them in a clear voice about his trust in Jesus as his Saviour, and raising both hands he called out loudly, "None but Christ," and died.

LEBANON VILLAGES.

BY M. A. C. H.

ON the thickly-populated parts of the Lebanon, villages are from fifteen to thirty minutes apart, and not at all like those in America. The houses are built close together on a narrow, crooked, rocky path, only wide enough for two animals to pass. Sometimes they consist of a mere cluster of half a dozen houses, often mud and stone huts, with perhaps one more deserving of the name in the group. In many you could not find a house where you would willingly spend a night.

The little villages perched about here and there among the rocks and gardens look, from a distance, like hanging nests. Taken into the general view they add to the picture, but distance lends enchantment. In the villages you may find nothing pretty, only as you can look up or down the mountain sides. The street winds about in a most rugged manner. It is just wide enough for two animals to pass, and goes up and down the rocks with no attention to grading. Piles of brush and refuse lie in these narrow ways, and the pure air of the mountain is defiled.

There are no isolated country homes or farm-houses. Those who own or hire fields go out to them in the day and return to the village at night. This custom was adopted ages ago, when the country was in a turbulent state and there was no safety except in numbers; and now, though peace and safety is quite prevalent, old customs are largely followed.

Many a village is named after the fountain, as it could only be located where there was a spring of water. *Ain* means fountain; to this some other word is attached having some local meaning. *Ain Zehatah* means fountain of the land slides; *Ain Ab*, fountain of the father.

The one public fountain which supplies the village is in care of an official, and the village is subject to a water tax. The best houses, particularly those of foreigners, have cisterns built in them, and the fountain water is used only for drinking and cooking. Sometimes an open conduit or "water-course" leads from the fountain to the near fruit-gardens, for purposes of irrigation, the owner paying yearly for a certain supply, usually for a run of water of an hour's duration each day. Those who have vegetable gardens may also have the water conducted to them for an hour once

or twice a week. In the summer a watchman is needed all night at the fountain to see that the water is turned off or on at the allotted times, and the owner of the garden must be present at the hour which is his, whether it be day or night, to see that he gets the supply he has paid for. We had a vegetable garden near a village a half hour from Shemlan, and twice a week our man went over to see that the hour's run of water was given to it. The trip was rather irksome to him, and he made an economical arrangement with the man whose turn came the preceding hour. For a small sum the man agreed to stay after his own hour was up and see that the water was turned into the conduit for our garden. A few weeks later our vegetable garden was found quite dried up, and that of the other man was remarkably thrifty!

Water is a constant source of village quarrels. The owner of a garden must watch the whole length of his conduit, from the fountain to his land, or he will find in the many branches and turns a little accidental (?) drift-wood or earth or stones which very conveniently turn the water toward another man's grounds. Those who go to the fountain to fill their jars form themselves in line according to the order of their coming. If a woman has two jars, she fills the one when her turn comes, and must then go to the end till her turn comes again before she can fill the other. Where men come with a donkey and panier of four water-jars, it is a slow process to have to go to the foot after filling each jar, and there is often some sharp practice, resulting in broken water-jars and bruised heads. Sometimes these quarrels necessitate the placing a soldier at the fountain to keep the peace. Shemlan suffers much from an unequal distribution of water, for in this land might often makes right, and the rich man of the village gets the lion's share, and has water in wasteful abundance.

The people of each village have distinctive characteristics, as a family may have peculiarities recognizable in its members. This comes from generations of intermarriage, as a village is often made up of one family. The inhabitants are spoken of as being thus or so in the aggregate, as we would speak of an individual. To know to what village a person belongs is often to know what the person is, as to abilities as well as to virtues and vices, and almost as to personal appearance.

The villages on the mountains above Beirut have become city suburbs or summer resorts for city families. European civilization has made rapid strides in Beirut within the past few years, and has extended to these villages. About them you see new handsome summer residences on sightly eminences--not crowded together like the old village houses. When I came to Beirut twelve years ago, my guide-book said there were no wheeled vehicles in

that city. Though they were introduced about that time, ladies then went everywhere for calls or shopping or to the mountain villages in their saddles. Now carriages have supplanted saddles, and one rarely sees a lady on horseback in the city or on the five roads leading from it. These roads seem to have come like magic within my knowledge of the country. Kustan Pasha was a most excellent governor of Lebanon for ten years, and showed wonderful energy in road-making, giving an appearance of progress and civilization to the country. Aside from the various improvements he inaugurated, he established order, peace and prosperity, and strict justice in courts, irrespective of sects. He was upright and straightforward, utterly incorruptible, and would accept no sort of a gift from any one while in office. He was a marvel in Turkish dominions. Before his administration the Maronite clergy tyrannized over the people, and they very naturally did not like the governor, who interfered where they infringed upon others' rights; and this seemed to be the only reason why he was not re-elected, for there was no fault to be found with him. France was influenced by the Maronite clergy, and other European powers did not choose to trouble themselves about the matter. The *Porte* would gladly have retained him, for with all his strict justice to his subjects, among whom were various conflicting sects, he was thoroughly loyal to the Turkish government. But the *Porte* had lost its right to dictate as to the governorship of this part of the Syrian province, by allowing and abetting the massacre of 1861.

Shemlan, where we live, is one of the suburban villages of Beirut, four hours distant. It is a village of about twenty houses, and is a place of note, having a silk factory on the lower edge of the village, and the fine summer residence of the proprietor on an eminence above. On one side is an English mission girls' boarding-school, with a pretty English garden around it, and a mission church, which was built by Mrs. Watson, an English lady, and given to the American mission. A bit of garden separates it from the mission residence. There are several good houses in the village, occupied in summer by American missionaries or English from Beirut. There are a few other villages similar to this, and so unlike the usual Lebanon villages that they may be almost termed Frank villages.

The mountain sides are terraced, and planted with such grains or fruits as are suited to the locality. The more tropical fruits grow on the lower slopes; higher up we find the grape, fig, almond, olive and mulberry, the latter cultivated for the silk-worms and sheep. The word garden here means a plantation of fruit-bearing trees, and not ornamental grounds. You must not suppose these plantations present an appearance of regularity. The trees or grains

are planted on the terraces. In some places these are long, and rise above one another in quite orderly manner. In other places rocks are so abundant that only short, irregular pieces of tillable ground are found. Every little bit that can be converted into use is planted with a few trees or vegetables, or some with barley. These terraces are supported by strong stone walls to prevent the rain from washing away the earth. The open conduits from a spring high up on the mountain convey little streams from one terrace to another.

Descending the mountains, we sometimes look down upon masses of verdant foliage of tree-tops. But looking up or around our path we see most unpromising-looking soil, literally covered with stones. Every year large quantities of stones are gathered up, and each year they crop up like seed sown. Ugly and unfruitful as this stony earth looks, and with little or no attention paid to fertilizers, and no rain for six months, yet it yields as fair crops as other countries. It seems as if there was a quality of fertility in the atmosphere and in the crumbling rocks.

Wherever one goes on the mountains, the evidence of heavy labor in stone-work is seen. The upper side of the carriage road is walled quite high, or the heavy rains would wash it quite away. The terraces are all walled firmly for the same reason. From below you look up on tier above tier of these walls. The foundations and sills of the mud houses are of stone, and stone is the common building material. Often, to secure a small bit of ground, the space is walled about, then patiently filled in.

The blocks of stone for all these walls and buildings are carried on the backs of donkeys and mules, but oftener by men. Two men will lift and bind upon the back of another two great blocks of stone, and he goes toiling up or down the steep, rough path with this load. In some favored localities wagons are just introduced; but usually the wagons cannot carry the stones to the exact spot where needed. Some men become famous for their strong backs, and are in demand where great weights are to be lifted.

MISSIONARY LADIES IN SYRIA.

REPRESENTING THE W. F. M. S.

Miss E. Thomson, Beirut.
Mrs. W. W. Eddy, "
Miss H. M. Eddy, Sidon.
Miss Bessie M. Nelson, Sidon.
Mrs. M. P. Ford, "

Miss Sarah Ford, Sidon.
Mrs. T. S. Pond, Shemlan.
Mrs. Frederick W. March, Zahleh.
*Mrs. Gerald F. Dale, "

REPRESENTING THE W. P. B. M. OF THE NORTHWEST.

Mrs. William Bird, Abeih.

| Miss S. H. Calhoun, Schweifat.

* In this country.

From our Missionary Fields.

THE following from Mrs. Leaman, of Nanking, China, shows that the work is going on there in spite of war and rumors of war which surround our brave workers :

I have fully decided to open the boarding-school on Wednesday, October 15. You know that my one desire in this school is to impart instruction which, with God's blessing, will bring those committed to my care to Christ. I will not think of the higher education, so called. I want them to know nature's God before they learn nature and her laws, and I want them to speak the language of Canaan before they learn my mother tongue. Do not expect large numbers at once. You know what it is to begin work in new places, and more especially in these times of war. To the Chinese all foreigners are like the hated Frenchmen, and as we are not more than a half mile from the Roman Catholic compound, we may suffer for a time from the dislike and suspicion which the Chinese bear towards them. But in time they will see a difference.

I have been greatly troubled lately for fear we might be compelled to leave, and that our comfortable house and neat little school building might soon be laid waste. The Chinese officials have intimated that in case of real war we had better leave and go to an open port. Mr. Holt says he will telegraph when things begin to look serious, and then we must leave at once. So we keep packed up ready for going, and yet hoping and praying, if it is God's will, that we may remain. So we wait from day to day, not knowing how He may use us for His glory, but content if He is glorified and China is redeemed, a country whose God is the Lord.

A striking example of the quick minds and retentive memories of the Chinese women is given in the following extract from a letter of Mrs. Butler, of Ningpo, China :

The communion service in our Ningpo church was a very interesting occasion. Three united with the church. One of these was the son of a Christian, and had been baptized in childhood. He is now a youth about twenty years of age. The other two received the rite of baptism before a large audience. One of these is the wife of a young medical student, who is a very earnest Christian. She came as a bride of fifteen years to the home of her husband less than eighteen months ago, entirely illiterate and never having heard of Jesus as the Saviour. Her mother-in-law, who is a graduate of the girls' boarding-school, an active and beloved Christian, went to work immediately to teach the young bride to read and to instruct her in the truths of Christianity. She is now able to read in our Romanized colloquial, and can repeat the whole of the Shorter Catechism, and, what is a still greater cause for rejoicing, has given her heart to Jesus. The mother and daughter are both in my Sabbath-school class, and always come with the lesson prepared. The mother expressed great joy that the daughter had professed Christ.

Miss Holliday of Tabriz, Persia, sending an account of the girls'

school there, shows how in the midst of dangers they have been kept in "perfect peace:"

The people here are in a state of ferment concerning the Mahdi and his successes in the Soudan. If he wins a few victories there is no telling what this people will do. It is not all religious feeling, for there are many rough characters here, who would be only too happy for a chance to pillage the Frank and Armenian quarters, and the Damascus massacre might be repeated. The authorities know this well and are most anxious to guard against it, for they know the Great Bear of the north would gladly welcome a pretext to stretch his paw out to avenge his fellow Christians and secure himself the largest city of Persia. Counting Armenians, we are a little band of about three thousand of the Christian name, surrounded by a hundred and ninety thousand Mussulmans; but we are kept in perfect peace.

Miss Olmstead, who has had, this summer, the entire charge of the girls' school in Bangkok, Siam, pleads for more missionaries, while rejoicing that the native matron has given such efficient help. She reports:

Some four or five of the old scholars dropped out, because of their time having expired, but their places were more than filled in a short time. Our whole number now, including day pupils, is thirty-two. The children are studying well, and I often think they obey better than the same number of American girls. The more advanced pupils in the outside school are enjoying their first reading lessons in the Gospel of Matthew, and the whole company who gather around me daily are deeply interested in the story of Joseph, which I am now reading to them.

Mrs. Lucas, of Mainpurie, who at the time of writing was on an itinerating tour in the district of Mainpurie, says:

We have had the longest and most trying hot season I have yet experienced. The rainy season did not commence until very late, and even after the rain came it was broken by long and trying intervals. There was a great deal of sickness among the people, and one of my duties every day was to visit the sick among the native Christians, and administer medicine, nourishment, etc., as they were needed. Fevers were very prevalent, and cholera took off a good many in the city. One of my teachers, a very promising young man, died from fever. He had been coming to Mr. Lucas for some weeks for Bible instruction, and had expressed his belief in the Lord Jesus, and said he was quite ready and willing to be baptized, only he wished first to go to Agra, his former home, and bring his wife and mother to Mainpurie, that he might instruct them in the true way. At this time my husband was obliged to leave the station for a few weeks, and during his absence the young man sickened and died. His old uncle, a heathen and a Brahmin, came to Mr. Lucas, and, with tears, told him all the particulars of his nephew's last illness. He told all his friends who were with him that he had no faith in any of the Hindu gods or goddesses, and when they begged him to call upon Rám (one of the most popular of the heathen gods) he refused, and said he should die trusting alone in the Lord Jesus Christ. The old uncle was greatly concerned because he had not been baptized, and said he died neither a Hindu nor a Christian, and

wished to know if, according to our religion, he could be saved. Since his death the school has been closed, but I hope soon to find another teacher to reopen it.

A few evenings since we visited a large village near the grove where we were encamped, having been invited to the zenana of the head man of the village. When we entered we found about a dozen women sitting on the ground in the court-yard, where we were received. The news of our arrival spread, and soon there were forty present. They listened attentively to what we had to say, and several of the older women asked a good many questions. One said, "How could they believe in one of whom they had never heard and of whom they knew so little?" I asked if any among them could read, hoping to leave with them some Christian book or tract; but I found that in all that village there was not a woman or girl who could read or write. It is a great privilege to tell these poor ignorant women the true way of life and of a kind and loving Saviour; but when we remember that this is the first time they have ever heard of Christ, and perhaps may be the last, one feels quite overwhelmed with the responsibility and a sense of one's own weakness. We need great grace and the constant presence of God's Holy Spirit to teach us just what to say, that the words spoken may be a savor of life unto life, and not of death unto death. Pray much for us and the work in which we are engaged, and may the Lord abundantly bless you every one in all your labors of love for Him, and make you to prosper more and more!

Miss Porter, writing from Kanazawa, where she is now stationed with her brother, says:

We have some bright boys in our school, and I enjoy the work of teaching them so much that I feel well paid for my walk. Very few of them have known anything of Christianity before entering school. One boy has just been taken from the school because his parents learned that he was believing all that he heard about Christianity; so you may infer that the Japanese have many obstacles to overcome before they can come out boldly on the Lord's side.

The first Sabbath after we moved into this house I gathered in some children from the street and began a Sabbath-school. We have now twelve children and eight adults. Two of our Japanese Christians, very earnest, sincere young men, have volunteered to assist in the school, and we are all much encouraged at the prospect of planting the seed in this part of the city.

Mrs. C. M. Fisher, Osaka, Japan :

Last week Miss Garvin had woman's weekly meeting in her own parlor. Nine women were present, several unbelievers. I was very much pleased with the spirit of it. My teacher led and seemed to do it well. These meetings are resulting in great good; several women have joined the church since our arrival. God continues to bless every step. We cannot praise Him enough.

SOLEMN ordination services are held over missionaries, both male and female, going out from the German Women's Missionary Society, whose headquarters are in Berlin.

"IT IS THE LORD."

For the fifth time within our missionary year death has entered our circle. We are powerless to add any words of our own to the following letter, which brought the sad news of the death of Mrs. R. H. Nassau, except to try to say with this dear bereaved sister, "It is the Lord."

DEAR friend, let your tears fall down like summer rain for me, for all of us, but especially for the husband and baby-girl. I shall see her face no more on earth. On Friday, August 8, at 4.30 A.M., her pure, sweet soul passed from the earthly to the heavenly service. Yes, all that was mortal of Mrs. Mary B. Nassau sleeps beside the swift waters of the Ogove river, near the Talaguga home of which she was the lovely light for nearly three years. Unlooked for as the lightning flash from a clear sky came the word to Mr. Reading and myself at Kangwe on the 13th. The broken-hearted husband indited this overwhelming news while the still form of his dead wife rested on one side and his motherless baby-girl slept quietly on the other, unconscious of a loss which earth cannot make up for it.

On the 15th of July my dear sister and brother completed a pleasant visit with us at Kangwe, and on one of the river steamers took their way back to the Talaguga home that dear Mary loved so much and was so happy in; and though she seemed well for two weeks, on the 9th of August she died, five hours after the birth of a little daughter. A dear, faithful native Christian woman, named Handi, was with my brother and sister during this trial, and she is now the devoted nurse of the baby. Arrangements had been made to have the presence, aid and sympathy of one or more of the missionary sisters, but the suddenness of the event and the distance and difficulty of transportation prevented such help from being there; and even now, when two days have elapsed since Mr. Reading and I received the sad news, we have not been able to find natives of this tribe who are willing to pass over the fighting ground at one point on the journey, where about ten days ago the fierce Fanwes fired on the steamship "Okota," severely wounding the captain and others. My poor lonely brother! I want to fly to him, but have to wait at least two days longer to find some Galwas who will be willing to take me in my little boat "Evangeline," that has never yet through eleven years feared to go with its heaven-given messages. The traders fear to pass, but I have nothing to fear. At some softly-spoken gospel word of love I know the fiercest Fanwe will drop his gun.

I cannot make it seem true that the dear one I parted from on the 14th of July, who seemed the picture of health, whose heart was held so high in confident and happy expectations, is in her grave—the first white woman's grave on the Ogove, the second

white woman's death here. "How is the strong staff broken, and the beautiful rod." Wondrous measures of grace are vouchsafed to us, but our lonely hearts are aching, aching. Truly "her sun went down at noon, while it was yet day."

Never was a woman better fitted for just the place she was called in God's providence to fill than was our dear sister. All that constitutes a lovely Christian woman she possessed. Her consecration to her chosen work and her constant glow of religious life made a large place for her where she dwelt, and her absence creates a void that nothing but the divine Comforter can fill. Whatever she said and did left an impression, for she was so thoroughly in earnest; with all her sweet cheerfulness, she never seemed to speak lightly or hastily.

The blow has stunned us. We do not know what to do. We say "it is the Lord," and we are looking to Him, trusting that He who has removed the "strong staff and the beautiful rod" will take our weakened hands in His, and enable us to say, "Thy rod and Thy staff, they comfort me."

I know what fervent, tender prayers will be poured out and what tears will flow when this word reaches you.

Oh, sisters, pray, pray quickly, for we are very feeble!

Your sorrowing sister at lonely Kangwe,

ISABELLA A. NASSAU.

It will be remembered that Dr. and Mrs. Nassau were stationed at Talaguga, the extreme out-post of our African mission, where they were surrounded by such difficulties and discouragements as we can hardly imagine. Yet Mrs. Nassau's bright letters never brought words of complaint, but they were often burdened with earnest pleading for the prayers of God's people. The closing words of the following extract from her last report come to us with peculiar power, now that those lips which have so often besought our prayers for Africa are forever silent:

The quiet of our lives was broken by an exciting disturbance with the Fanwe chief in November. Our intercourse has always been very amicable, though he had often been officious, and had made apparent the fact that he considered himself the owner of both missionaries and mission premises. Repeatedly Dr. Nassau had forbidden him to come armed on our grounds for the settlement of any trouble between himself and friends. One day the chief, with fourteen armed men, came to the mission premises, and began to demand from some of our Fanwe visitors the payment of old debts. Dr. Nassau was entirely alone, but felt that the time had come for resistance; so, taking his rifle, he went to the chief, and commanded him to leave the premises, at the same time pushing him away. At this the chief was beside himself with anger, and, had not his people seized him, he would have overcome Dr.

Nassau. The facts were presented to the people that he had bought from them these grounds, that he alone controlled them, and that they had no right to come with armed force and seize upon his visitors, without recognizing himself as master. Most of the Fanwe acknowledged the right of Dr. Nassau's argument, and would have left had not the chief continued his violent ravings. For more than half an hour he seized upon gun, knife and billet of wood to attack Dr. Nassau. Each article was snatched from him by his own people. As I watched from the hillside the wild man go from one article of attack to another, I thought of Elisha at Dothan when the host encompassed the city, and, though my eyes were not opened to see, I did believe that the angel of the Lord was round about the missionary and would deliver him. The human instrument made use of was the name of the French governor living near us, whom the people do fear. When the chief saw that Dr. Nassau would really go to call the governor and his soldiers unless he obeyed the command to leave, he slowly returned to his town, the others having preceded him.

It was six weeks before the trouble was finally settled by the Fanwe paying a goat, which is to them a very large fine. At the same time they promised hereafter to settle their quarrels on their own grounds, and to leave Dr. Nassau in undisturbed possession of the mission. We have asked the ladies at home to unite in praying for this chief, Nyare, and his head wife. We want to renew the request.

I have continued my daily studies in Mpongwe and Fanwe. For weeks I visited our nearest town twice or thrice weekly, trying to interest the people in learning to read, and I had them repeat the Lord's Prayer and simple questions in the Child's Catechism. We have no portion of the Scriptures in the Fanwe language. This little Catechism and a Fanwe primer are the only books printed. Their indifference and even dislike to these attempts to teach them were most painful and discouraging. We still wait to see the softening influence of God's word upon the hearts and lives of these people.

Every Saturday, unless prevented by sickness, Dr. Nassau preached in some adjoining town. I generally accompanied him. The attendance of Fanwe upon our Sabbath morning service has been more regular than it was the previous year, and this fact is due to the presence of the organ sent by some of our friends in America. It stands near the window which opens upon the porch, and almost daily that same window is crowded with a pleased and astonished audience. You may be sure that the sweet tones of this organ, the first that has ever sounded in these forest wilds, have called hundreds to the mission, and when coming these wild

people have heard for the first time the name of "Jesu, Son of God," and they have been urged to take this God, our God, as their God and Saviour. In lieu of a regular school, I have given family instruction for two hours each afternoon to the young members of the mission family, and often an hour in the evening was given to the workmen who were desirous to have my help in reading or studying the Bible.

But after counting up all efforts made, they are few and distressingly feeble. We continue to beg for your prayers. Oh, that I could make you appreciate the darkness, the degradation of these minds! Would that you might better realize what floods of iniquity the traders, with their rum and their own vicious lives, bring upon our heathen, sinking them into still lower depths. Then you would not wonder that these hearts of rock are not softened. Do not cease your prayers for your missionaries, that they may be faithful, better able to bear all things, more patient, more trustful, more filled with that charity which endureth all things and never faileth.

THE TRIUMPH OF GRACE.

BY H. LOOMIS.

AMONG the persons employed in connection with the prison for females at Yokohama was a Christian woman who was not ashamed to introduce the teachings of the gospel among the convicts. Whenever she had time or opportunity she was accustomed to tell them the doctrines of the Bible and urge them to faith and repentance. Several have been led in this way to begin a life of prayer, and among them was one who had lived as a concubine with some foreigners in Yokohama. In that situation she was accustomed to pass her time in revelry and drunkenness, with no thought or care for God or the future life. As a child she had been modest and polite, but all this was changed and she became rude and reckless in her life of sin. With other wicked associates she squandered all her money, and in order to obtain more resorted to theft. She was arrested for her crime and sentenced to ten years imprisonment. This led her to realize the guilt of her past life, but it was too late to avert the results of her sinful deeds. She now remembered her aged mother who lived away in the country, and longed to see her and confess her wanderings and guilt, and then she thought she did not wish to live any longer. But there was no chance for her to escape from the prison, and she saw no chance for her to see her mother. In utter despair she prayed to the Japanese god Fudomizo and fasted many days. But there was no relief to her troubles, and she only continued in this miserable condition. Then a rumor

came to her that her mother was dead, and she sank down with sickness and despair. At this time she heard from the Christian keeper of the true God and His willingness to save all who come to Him by faith. She gladly received this message, and her troubles were scattered like the mists before the rising sun, and she seemed as one who had awakened from a terrible dream.

When the joy which comes from faith in Christ came to her heart, she began to tell her companions of the happy change, and it was evident to all that she had entered upon a new and better life. The poor mother was sixty years of age and very feeble. Hearing of her daughter's crime, she determined to go to Yokohama and appeal in her behalf. Setting out on foot she at length reached the village of Atami. It was in the dead of winter, and her feet were so chilled that she was unable to proceed. Her pitiful condition and her sad story so roused the sympathies of the people that she was provided for until she had so far recovered as to be able to resume her journey. When she reached Odawara she met a person in the street who inquired if she was not the woman who had been so sick at Atami. She replied that it was she, and she was now on her way to Yokohama to see her daughter. Then said the person, "I knew a girl in Yokohama who resembles you so much that it must be the daughter whom you are going to find, and is not your name ——?"

The woman was surprised when she heard her own name from a perfect stranger, and eagerly inquired about her wayward child. The person replied, "I have been guilty of crime, and met your daughter in prison. She spoke of you very often, and was in great distress on your account. But she has entirely changed, and is no longer such a wicked creature as before. She has learned a new religion, and is busy every day in teaching others."

Upon hearing this the mother was overcome and fell down helpless in the street. She was removed to the house of the chief official and the circumstances explained. This officer reported the matter to the prison officials in Yokohama, and then it was told to her daughter. The convicts, hearing the story, were so much moved by it that they gave from their scanty funds enough money to send to Odawara and enable the mother to ride the rest of her journey. When she reached the prison, the sight of her meeting the daughter moved all who beheld it to tears. She was removed to a house near the prison, and for some time afterward was entirely prostrated with weakness and grief. Her daughter had given her up as dead, and when she actually came to the prison, she felt that this was a special favor from God and in answer to prayer. And as a further evidence of His goodness she has been released from prison, and now devotes her time and strength to serving God and caring for her aged parent. The other convicts are rejoiced at what they

have seen, and many are convinced that this religion is from heaven, and are trying to walk in the ways of righteousness and peace.

I have just learned that there are thirty-three persons in the prison who have begun a new and better life. A minor official and his wife are also converted and will continue the good work in the prison. The woman who led in this movement has been appointed matron in Ferris Seminary, a school for girls.

SOLD AND SAVED.

BY MISS GARVIN, OSAKA, JAPAN.

FOR nearly three months last summer we had no rain. The mercury had ranged from 98° to 110° by day, often 90° by night. Through the month of August the distress of the farmers reached its height. Their main dependence, the rice crops, were failing for want of water, and poverty and famine stared them in the face. They spent the night in prayers to their gods. In the evening we often saw a long line of lanterns winding slowly up the side of the mountain, and we knew the people were on their way to some shrine or temple to hold a rain *matsuri*. During those weeks of suspense every imaginable expedient was resorted to in order to appease the gods and bring the desired rain; but all to no avail. At last an old man declared there was but one hope left: a *human sacrifice* must be offered. Twice before in his life time had this been tried, and he remembered that on each occasion the ceremony was scarcely completed before rain fell down in abundant showers. His proposition was accepted. But none could be found who was willing to offer himself for the victim. At length there was found a man, very poor, who agreed to sell his daughter for the cruel purpose. Preparations were made for the sacrifice. The young girl was bound and the procession was on its way to the mountains. But, thanks to the progress which right has already made in this land, they were never allowed to carry out their cruel purpose. The police heard of it and hurried out in time to rescue the girl and put a stop to the whole affair. Think of such barbarity here in our very midst and in this age! Perhaps one of God's wise purposes in that long drought was to show this people how utterly powerless to answer prayer are the stone gods to which they bow.

THE Rev. T. J. L. Mayer, an English missionary in Bannu, Afghanistan, is engaged in translating the Bible into the language of that country.

CANTON.

BY MISS HATTIE NOYES.

THE past year has been one of much anxiety on account of the disturbed state of political affairs. We have had more or less apprehension at times of another riot like that of last September. Several times we heard that there were rumors on the streets of a proposed attack on the mission premises. What we feared more than anything else was that the girls might be seized and carried off and sold; and now it is such a relief to feel that they are all in their homes under the care of their parents that it seems as if nothing could cause us very great anxiety.

The Chinese have spent a great deal of time and expense in fortifying the approaches to Canton. Barriers have been made across the two rivers by which ships may come, so that it would only be the work of an hour or two to sink some large junks loaded with stones in the narrow channels which are still left for the passage of steamers. If the Chinese can properly man their fortifications and handle the guns which they have, it seems as if it would be impossible for any hostile army to reach Canton by water. The defences by land are not so good, but it would be much more difficult and require a much larger force to attack the city by land. It is not expected however that in any event the French will attempt to come to Canton.

The danger apprehended here is from some outbreak or rising of the people against foreigners. The bitter hostility felt by almost all classes towards foreigners of whatever nation of course comes to the surface now, and many of them feel that this is their opportunity to rise and drive them from their shore. The 1st of August was named as the day for such an attempt, but it passed off quietly. A day or two previous a very offensive paper was put up at the entrance to Dr. Kerr's hospital. Dr. Thomson sent it to our consuls, who at once forwarded a copy to the viceroy with a dispatch calling his attention to the matter. He took very prompt measures, and the next day put out a proclamation bidding the people maintain good order and not get into a quarrel with the representatives of other nationalities. A guard of Chinese soldiers has been stationed ever since near by to suppress any outbreak if possible.

Not far from us is the Roman Catholic cathedral, a fine large building built by the French. It has been thirty years in building, and is not completed yet. Its spires can be seen for many miles in every direction from Canton. This building has been the cause of a great deal of bad feeling on the part of the Chinese. The ground on which it stands was formerly occupied by their governor's residence, and they claim that it was unjustly taken

from them, and say that as soon as they have power and the opportunity they will destroy that building, even should they be obliged to wait seventy-five or a hundred years. It is easy to understand their feeling with regard to the matter, and in case of any unusual excitement they might attempt to carry their threat into execution. But I am writing quite a warlike letter, and in these days of telegraphic dispatches, perhaps long ere this reaches you you will have heard that the difficulty has been peaceably settled.

There are many bright examples of moral courage and real Christian bravery that come to our notice constantly. Just at this time of excitement many of the Christians are sorely tried. We feel like asking for them all an interest in your prayers, that they may be strengthened, comforted and sustained, and that their faith may not fail. It is cheering to see what comfort they derive from their Christian faith and hope in time of trouble. They seem to feel that God is indeed their refuge and strength.

THE JOURNEY TO TABRIZ.

BY MISS AGNES CAREY.

THE journey to Tabriz is made in from eight to ten weeks. After reaching England parties take various routes across Europe: some by Munich and Vienna to Odessa; others across France to Marseilles, thence to Constantinople via Italy and the sea; others still take steamer from Liverpool and reach Constantinople by way of the Mediterranean Sea. But whether they go to Constantinople or Odessa, most of our missionaries now cross the Black Sea. If they sail from Constantinople, the route is along the south coast to Batoun, Russia, and if from Odessa, they travel along the north coast, coming to Batoun from that seaport. A fourteen hours ride across the Caucasus by rail lands the party at Tiflis, Russia. Tiflis is the last city of size or much civilization, and there provisions, bedding and all the necessaries for the remainder of the journey must be provided, including a permit to obtain government post-horses, for about four hours out from Tiflis the railroad is left and the rest of the journey through Russia, which occupies about a week, is made in carriages. Fresh horses are obtained at each post-house. Changing horses in this way, two or three times a day, causes much vexation and delay, for at almost every post-house you are informed that there are no horses in the stables; or if you find there are horses, you are told that they have just been brought in and must have a rest of five hours. That means that you are to lose five hours in the best part of the day perhaps, and make it up at night if you can. This is often only an excuse given by the

postman in order to draw a fee from the traveller. At the post-houses a tea urn can be obtained and usually eggs and milk, also a room furnished with table, two or three wooden lounges and a couple of chairs. On this part of the journey a good view of Mt. Ararat breaks the monotony, and if the weather is fine the sunset and sunrise are a fine sight. The carriage road ends at the Persian frontier. The Araxes river is crossed in the most primitive of boats. There are no roads in our sense of the word, and all marks of civilization are left behind. The baggage is put on pack animals and the four days journey to Tabriz is begun. The first day's journey through Persia is the hardest, for a good part of it lies through the stony bed of a mountain river, and night brings you to a dirty mud village where a poor room even for Persia is obtained. You have no longer the wooden lounges, chairs or tables of Russia, but must furnish your own folding bedstead and sit on that or on the floor. Your table is spread on the floor. The other three days are easier, and there are better stopping places; but you are glad to reach Tabriz, and the houses seem very comfortable after the journey.

IN SPAIN.

BY MRS. THOMAS L. GULICK.

ALMOST as soon as the little girl can walk she is led by her mother to the shrine of the Virgin, and taught to kneel before the image and make the sign of the cross as elaborately as her little fingers can do it; and before she has gone far in years she has learned to rattle off the required number of *Ave Marias* and *Pater-nosters* as fast as her elders, and, like them, with her eyes wide open, looking to see who comes in and who goes out and how each one is dressed. To get the little one out of the mother's way she is sent to school very early, probably to the nuns' school. When she has gone through the prescribed course of doctrine, taught by some priest who comes into the school for that purpose, she takes her first communion, and it is a very marked day in her life, not because of the sacred rite so much as that she never before had so pretty a white dress, and the flowers and the veil, the feast of bonbons at home, and perhaps the day finished by going to the theatre.

When she is married she is probably shocked at her husband's unbelief and open disregard of the claims of the church, for the men in Spain are almost all scoffers at religion, though they think it a good thing for women and children. Perhaps she relaxes her own devotion on this account, or on the other hand redoubles her *Ave Marias* to make up for his delinquencies, and hires more often the street prayer-chanters, who on saints' days will chant over the

prayers for the day for any one who pays them a small sum. Perhaps she undertakes some pilgrimage, or buys "the true measure of the shoe sole of the holy Virgin," with the assurance that whoever kisses it and prays three *Ave Marias* receives three hundred years relief from the pains of purgatory. But do what she will, when she comes to the last moments of her life she is in mortal terror. Even after she has confessed and received absolution she has no rest, but is in intolerable horror at the thought of the unknown ages she may have to pass in those dreadful flames, which she has so often seen pictured before her on the walls of the church. She can get only slight comfort from the promise of her weeping friends to pay for masses for the repose of her soul, for how can she be sure they will spend enough, even if they bring themselves to lack of food in the effort? and so her shuddering soul goes out into the dark.

This is a sad but true picture of the religious life of the average Spanish woman who holds on to what she calls the religion of her fathers; but, thanks to the gospel light which God has permitted to shine upon Spain in these last years through the sale of Bibles and the work of missionaries, there are now many Spanish women who are rejoicing in the full and free salvation wrought by our divine Redeemer. Women who have been timid and despondent, when the new life has begun in them have become brave and hopeful. They all have to suffer persecution, and some have had to go through terrible trials for their faith, and have borne them with wonderful fortitude, rejoicing to be counted worthy to suffer for Christ. And how differently they meet death now! Among several such cases I recall the triumphant death of one very poor in this world's goods but rich in faith, whom we had to take back to her poor bare room from the hospital in Saragossa, to relieve her from the constant persecutions of her doctors and nurses there, who attempted to force her back into the Romish church. Once in her own bed, she was perfectly content and awaited the Lord's call, suffering pain without a murmur, though she lingered wasting away for weeks, and at last, rejoicing at every mention of her Saviour's name, she entered the dark valley without fear.

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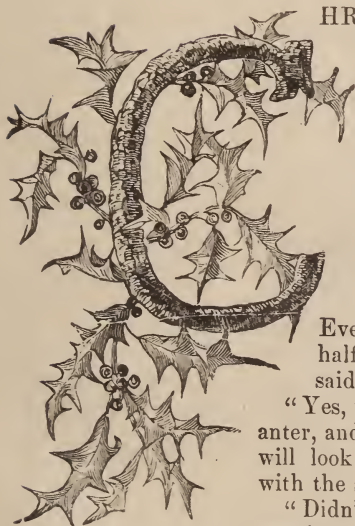
REV. A. B. ROBINSON.

For the Young People.

THE LOST MITE-BOX.

A CHRISTMAS STORY.

BY ALICE CLARK.



CHRISTMAS EVE had come once more. All day long the snow had been falling, until now the earth was covered with a mantle of white "and the trees looked like white corals, like blooming almond branches." Dorothy Grey and her friend Nellie Stowe were hurrying homeward in the twilight, their arms full of Christmas gifts.

"What a delightful Christmas Eve! I'm so glad it snowed. I don't half enjoy Christmas without snow," said Dorothy.

"Yes, it makes it ever so much pleasanter, and the decorations in the church will look prettier than ever by contrast with the snow outside," answered Nellie.

"Didn't we have a good missionary meeting this afternoon?" she continued,

"and aren't these dear little mite-boxes?"

On top of their numerous packages each girl carried a little pink paper box (the mite-boxes referred to by Nellie), which had been given them by the president of their mission band at their meeting in the afternoon. As she distributed them she said that as their next meeting would be the beginning of the new year they would try raising money by the mite-boxes instead of by entertainments, as they had done heretofore. Each member was to drop into her box during the year as much as she felt able and willing to give, not hesitating even if it required some sacrifice on the part of the giver; and at the end of the year they would bring "all their tithes into the storehouse," and she hoped not one box would come back empty. She also suggested that as the next day was Christmas, the birthday of the Saviour, whose last great command they as a little society were trying to obey, each one should drop into her box in the morning a Christmas offering to Him. The

members of the band were very much pleased with the new plan, and each promised to do what she could.

"Oh, look what a lovely tree!" said Dorothy, and they stopped before a brilliantly-lighted window with many exclamations of delight.

"Oh, Dorothy, it is almost dark," said Nellie, looking around. "We ought not to have stopped;" and away they went through the gathering gloom. But Dorothy had left one of her Christmas gifts behind. While admiring the tree her little pink box had fallen off into the snow, and in her hurry she did not miss it. Not until she had reached her own room, laid aside hat and cloak, spread her gifts upon the bed and called her mother in to admire them did she find that her precious mite-box was gone.

"Oh, dear! I'm so sorry," she said to her mother. "I don't see how I could have been so careless, and I do want it so much. I saved two dollars this afternoon to put in it as a Christmas gift in the morning, and now my box is gone."

"I'm sorry too," said her mother; "but it can't be helped now. I hope some one will find it. Perhaps the little box has a mission to accomplish, although we may never hear of it again. You can tell the president of your loss and ask her for another."

"My little mite-box a mission to accomplish! How funny!" said Dorothy. "I wish it had; but no one will ever find it; it will be tramped in the snow and lost; but I will give my money to the president to-morrow and tell her how sorry I am." With this remark she turned to her other gifts, and in admiring them the mite-box was forgotten for the time.

Scarcely were the girls out of sight when a man came plodding along through the snow drifts; his foot struck something; he glanced down, and seeing a little pink object in his path, stopped and picked it up. "Somebody's Christmas gift; but not of much value I should judge; only a little paper box," he said to himself, and seemed about to drop it in the snow again, but changed his mind and put it in his overcoat pocket instead.

It was rather a cheerless-looking home to which Mr. Ellis, the richest man in the village, came on this Christmas eve. He didn't believe in Christmas festivities; he had not heartily believed in anything except making money, and since his idolized boy and girl had been taken from him many years before. Shaking the snow from his coat, he left it in the hall and went into the dining-room, where his wife was waiting for him. After tea he went to his overcoat for his evening paper, and there came across the little pink mite-box again. Taking it into the room, he said, "Some child lost one of its Christmas gifts in the snow and I found it; let us see what it is." He held it up, looked at the picture on the

side, read the texts, and said, "Some church affair, I suppose. I see it has 'Woman's Foreign Missions Society of the Presbyterian Church' printed on one side—a new way of begging for foreign missions; quite unique indeed. This must be for the benefit of the young people, for I see 'Young Ladies' Band' written on it." He tossed it carelessly on the table at his side and opened his paper.

After reading awhile he looked up and said to his wife, "By the way, I got a Christmas gift to-day. Sam Jones came in and paid me a hundred dollars which he borrowed ten years ago; I hadn't the slightest expectation of ever getting one cent of it. He paid it in gold, too," he continued, as he laid twenty gold pieces, five dollars each, upon the table.

"You might put one of them in the little box," suggested Mrs. Ellis, timidly.

"Haven't I told you often enough that I didn't believe in foreign missions? There are heathen enough at our own doors; and didn't I tell those women when they came here begging for money and wanting you to join their society that I didn't believe in their work, and never one cent should they have from me?" As he concluded he brought his hand down on the table with a vigor which made the gold ring, and turned to his paper again.

Mrs. Ellis sighed, and soon rose and left the room. Mr. Ellis read on. Time passed, and it was growing late, when he raised his eyes from his paper in amazement, for the room was ablaze with light, and coming towards him in the brightness was a little figure clad in pure white. As she came nearer he saw the golden curls and sweet face of his darling little daughter Margie. He held out his arms to her, but she went to the table, without seeming to notice him, and taking down the little mite-box turned and held it up before him, saying, softly, "For Jesus' sake." Then the room seemed full of childish voices, and looking down he saw a great number of little children kneeling around Margie with hands outstretched towards him. Strange, foreign-looking little creatures—almond-eyed children from China and Japan, dark-eyed maidens from the banks of the Ganges, swarthy African children, dainty Persian and Syrian maidens, brilliant little Spaniards, and last, a group of Indian children, all crying, "Help us, we are perishing, starving for the bread of life."

Then Margie held the box closer, saying, "A Christmas gift for Jesus, papa." He hesitated a moment. Hadn't he said he never would give a cent for foreign missions? But it was Margie who asked for it now. He reached over, lifted one of the gold pieces and dropped it into the box, saying, "Well, Margie, I will give five dollars for your sake."

"Not for my sake, papa; for Jesus' sake, and in His name," and she turned the end of the box on which the text was printed towards him.

"Well, daughter, are you satisfied?" he asked. But Margie shook her head and smilingly held the box still closer, and the children pressed nearer, crying, "Help! help!"

"What, not yet?" he said, and reached for another piece and dropped it into the box. "Ten dollars; will that do?"

Margie only smiled in answer and still held the box before him, and the children still cried, "Help! help! we are perishing." He dropped in another piece, saying, half angrily, "Fifteen dollars! not another penny shall you have." But Margie never moved, and still the cry of the children rang in his ears. What, must he give it all? Will nothing else satisfy them? Well then, for Margie's sake, he would. But Margie again shook her head and said, "No, not for my sake; for Jesus' sake, and it must be offered willingly to the Lord."

"Yes, offered willingly," echoed the children. Mr. Ellis could endure no more. He caught up the remaining seventeen pieces and dropped them, one after another, into the box, saying, "You have conquered, Margie, and—and it is offered willingly unto the Lord. May His blessing go with it!" Margie's face grew radiant and a shout of joy went up from the heathen children, while a band of angels, unseen witnesses, flew heavenward, singing, "Glory to God in the highest."

The brightness faded. Mr. Ellis started up; the fire had burned low, and the clock was striking twelve. Where was Margie? Was it possible he had only been dreaming? But there, on the table, was the mite-box and beside it the hundred dollars; they at least were a reality, and he resolved that part of his dream should become so too. Taking the box in his hand he lifted one piece of gold and dropped it in, saying, "It shall be your Christmas gift, Margie, and I give it for Jesus' sake;" then another piece followed, and another, until the twenty pieces were all in; then he turned out the light and retired for the night.

Christmas morning dawned bright and beautiful. The sun burst forth and the storm was over. All nature seemed to rejoice. Mr. Ellis rose early; the vision of the night was still before him and he could not rest. Margie *still* seemed near him, and he wanted to see that "*her little mite-box*," as he called it now, was safe. Mrs. Ellis was surprised to find him holding it in his hand when she came down stairs, but still more surprised, and oh, how happy, when he told her his dream and what he had done; but she was to be made still happier, for as Mr. Ellis rose from the breakfast table he dropped a ten-dollar bill into her lap, saying, "A Christ-

mas gift,—and I think you had better join the Woman's Missionary Society to-day;" and that was not all, for as she was starting for church he joined her, and said he believed he would go too, as it was Christmas day and it had been a long time since he attended church.

Very pretty the little church looked in its Christmas dress. So thought teachers and scholars as they assembled for Sabbath-school. Happy faces were seen, and merry Christmas greetings were heard on every side. Only Dorothy Grey looked a little sad as she told the president of the band about her lost mite-box; but the cloud on her face was soon to be dispelled, for just before the closing exercises the superintendent held up a little package, saying, "Here is something I found on my desk when I came into the school this morning. On it is written, 'A Christmas gift for the Young Ladies' Band.'"

How excited the members of the band became as they heard the announcement—a Christmas gift for the band! What could it be? Who could have sent it? As soon as the school closed they gathered around the superintendent's desk, and could scarcely wait while the president, with hands trembling with eagerness, unwrapped the mysterious package. What exclamations of surprise and delight were heard when they saw the box and its contents! "One of *our* mite-boxes!" "Where did it come from?" "Gold!" "One hundred dollars!" "Oh! oh! oh!" "Did you ever hear of anything like it?" Then Dorothy, who had been looking on in silent astonishment, burst forth: "I do believe it is my lost mite-box! So it did have a mission to accomplish; how wonderful!"

"This is the Lord's doing, and it is marvellous in our eyes," said the superintendent, softly.

CHRISTIAN COURTESY.

THE following brief sermon on Christian fellowship comes from Japan in one of Mrs. McNair's recent letters:

"Speaking to a teacher of the happy way her girls have of bowing to the missionary ladies whom they simply know as such, she told me of returning with an older girl from native service, and asking the name of a woman to whom the girl had bowed politely. The reply was, 'I do not know, only she is a Christian. I have seen her several times at service.'"

DR. JESSUP estimates that 20 years ago not 20 females out of the 2,000,000 population of Syria could read; now 7149 girls attend Protestant schools there, and the change is due to Protestant Christian missions.

W. F. M. S. of the Presbyterian Church.

1334 CHESTNUT STREET, PHILADELPHIA, PA.

SUBJECT FOR PRAYER-MEETING.

ASSEMBLY ROOM, DECEMBER 16, 1884, 12 M.

SYRIA.—“Lebanon shall be turned into a fruitful field.”

Theme for Scripture Reading: “The Promise of the Father”
(Luke xxiv. 49; Acts ii. 16, 17).

TOPICS FOR THE WEEK OF PRAYER, JANUARY, 1885.

MONDAY.—Thanksgiving and praise for the wonderful blessing of God's Spirit upon the work of foreign missions during the past year, and prayer for a yet richer outpouring in the year to come.

TUESDAY.—Humble confession of past shortcomings, and prayer that the Holy Spirit may move the hearts of the women of the Church to a sense of their great responsibility in the foreign mission work and a new obedience to their King's command.

WEDNESDAY.—Prayer for a baptism of the Spirit upon the youth and children, in order to a supply of workers at home and missionaries abroad.

THURSDAY (morning).—Prayer that the whole Church, in its ministry and membership, may be filled with the Holy Spirit.

THURSDAY (afternoon).—Prayer for missionaries in their peculiar trials and difficulties, that the Spirit's grace and presence may be with them.

FRIDAY.—Prayer that the divine Spirit may overrule the conduct of all nations and governments, both Christian and heathen, toward the spread of the gospel.

SATURDAY.—Prayer for the outpouring of the Holy Spirit upon all flesh, and that His power may be with the Word wherever read or taught.

NEW AUXILIARIES.

Carlisle Pres., New Bloomfield, Pa.	Pittsburgh Pres., Hebron Ch., Clinton, Pa. Staubenville Pres., Scio, O.
Monmouth Pres., Tom's River, N. J.	

BANDS.

Florence, Pa., Y. L. B. (Cross Roads Ch.).	Philadelphia, Pa., Arch St. Ch., King's Soldiers.
Plattsburg, N. J., Willing Workers.	
	Scio, O., Oasis Bd.

NEW LIFE MEMBERS.

Allison, Miss E. M., Limestone, Pa.
 Arrison, Mrs. Mary B., Salem, O.
 Boal, Rev. James W., Allenwood, Pa.
 Ewing, Mrs. J. C. R., Allahabad, India.
 Galbreath, Mrs. J. M., Chestnut Level,
 Pa.
 Marsh, Miss F. Melinda, Jersey, O.

Menser, Miss Sadie, Corsica, Pa.
 Montgomery, Miss C. H., Newville, Pa.
 Polk, Mrs. Emeline, Mauch Chunk, Pa.
 Reed, Mrs. Charles, Corsica, Pa.
 Thompson, Miss M., Hartsville, Pa.
 Trevis, Miss T. N., Amelia C. H., Va.

*Receipts of the Woman's Foreign Missionary Society
 of the Presbyterian Church, from Oct. 1, 1884.*

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Baltimore, Brown Mem. Ch., Mrs. A. E. Waters, B. R. Canton, 50, Handful of Corn Bd., sch'p Mynpurie, 30, Chieng Mai, 2 75; Deer Creek, Harmony Aux., train.-sch. Japan, 29; Govanstown Aux., 16 13, Earnest Workers, Chieng Mai, 6 20; Hyattsville Aux., schs. Lahore, 30; Williamsport, Little Workers, Chieng Mai, 22. 186 08

BINGHAMTON.—Waverly Aux., nat. tea. Kolhapur, 40 00

CARLISLE.—Carlisle, 1st, Aux., miss'y Nanking, 20; Carlisle, 2d, Aux., same, 30; Chambersburg, Falling Spring Aux., same, 10 80; Greencastle Aux., sch'p Beirut, 30, miss'y Japan, 20; Harrisburg, 1st Ch., Macedonian Bd., miss'y Japan, 33, S. S., Nanking bld'g, 17 25; Mechanicsburg Aux., nat. tea. Lahore, 50, Happy Workers, boys' sch. Tungchow, 15; Mercersburg, Thomas Creigh Bd., Chieng Mai, 50 cts.; Newville, Big Spring Aux., miss'y Nanking, 25; New Bloomfield Aux., Mrs. McClean, deceased, miss'y Syria, 3 52. 255 07

CHESTER.—Forks of Brandywine Ch., Rockville S. S., Chieng Mai, 10 52; Frazer Aux., 20; Honeybrook Aux., miss'y India, 100; Oxford, 1st, Aux., 60, Band, 7, Union S. S., Chieng Mai, 8; Oxford, 2d, tea. Liberia, 7; Wayne, Y. P. B., Chieng Mai, 26 75. 239 27

CINCINNATI.—Avondale, Mrs. C. L. Bragg, sch'p Tungchow, 40; Cincinnati, 3d, a friend of missions, 150, S. S., Chieng Mai, 11 25; 7th Ch. Aux., 13, Miss Phebe Baker, Harriet Humphrey sch'p Tungchow, 20; Cummins-ville, Y. L. B., 20 cts.; Mt. Auburn Aux., miss'y Tungchow, 34; Sabbath

Day Aux., 38 20; Walnut Hills Aux., 26; Cleves Aux., 20; College Hill, S. S., Chieng Mai, 1 25; Glendale, S. S., same, 4 75; Montgomery Aux., 17; Morrow Aux., Mexico, 20; Pleasant Ridge Aux., 12 25; Springdale Aux., Chieng Mai, 7 25; Westwood, S. S., same, 2 50; Wyoming Aux., sch'p Yokohama, 30, S. S., Chieng Mai, 10. 457 65

CLARION.—Beechwoods Aux., 100; Bethesda, Y. L. B., work Petchaburi, 25 60; Clarion, Gleaners, sch'p Yokohama, 30; Concord Aux., 10 50; Edenburg Aux., 12 41; Greenville, Y. L. B., 50, Children's Bd., 9; Leatherwood Aux., 20 25; Licking Aux., 21 20; New Bethlehem Bd., 9 19; New Rehoboth Aux., 21; Oak Grove Aux., 23 75, Bd., 22 23; Oil City, 2d, Aux., 15 71; Perryville Aux., 6; Pisgah Aux., L. M., 25, Snowflake Bd., sch'p Futtehgurh and L. M., 30; Scotch Hill Aux., 5, Y. L. B., 30; Shiloh Aux., 5, Band, 2 94; Sligo Aux., 17. 492 08

CLEVELAND.—Cleveland, 2d, Aux., 77 25; North Ch. Aux., 7; South Ch., 4 25; Northfield, 5 (93 50), miss'y Sidon; Northfield, Caldwell Bd., sch. Bogota, 3; Solon Bd., sch. Sao Paulo, 10 21. 106 71

COLUMBUS.—Blendon Aux., 5, S. S., 6 56, for Chieng Mai; Columbus, 1st, Aux., miss'y Syria, 50, 2d, Aux., same, 23 50, Mrs. William G. Dunn, Canton sch., 45; Westminster Aux., miss'y Syria, 15 63; Dublin Aux., zenana visitor, 8, Chieng Mai, 2; London Aux., zenana visitor, 27, Finley Bd., sch. Futtehgurh, 12 50; Lower Liberty Aux., zenana visitor, 9; Scioto Aux., same, 5; Worthington, six boys

and girls, Chieng Mai, 1 50. 210 69

ELIZABETH.—Bethlehem Aux., 26; Elizabeth, For. Miss. Asso., miss'y India, 100, 2d Ch. Bd., Chieng Mai, 11 25, 3d Ch., Willing Workers, sch'p Yokohama, 30, Westminster Ch. Bd., Chieng Mai, 25 25; Plainfield Aux., miss'y Brazil, 83 05; Pluckamin Aux., 22 60, Crescent Bd., 13 27; Westfield, S. S., add'l for Chieng Mai, 50 cts.

311 92

ERIE.—Edinboro' Aux., 12 61; Franklin Aux., child's paper Shanghai, 50, Little Helpers, Chieng Mai, 2 25; Mercer, 1st, Aux., 21 85; Mercer, 2d, Aux., Chieng Mai, 6; Utica Aux., 11 64. 113 53

GENESEE.—Attica Aux., 19 30; Batavia Aux., day schs. Tokio, 125; Castile Aux., same, 15; North Bergen, 3 juvenile classes, Chieng Mai, 4.

163 30

GENESSE VALLEY.—Bradford Aux., work under Mr. Bryan, Japan, 50 00

HUNTINGDON.—Altoona, 2d Ch., Allegheny Bd., Chieng Mai, 45; Hollidaysburg Aux. (100 miss'y Japan), 119 15, Whatsoever Bd., sch'p Dehra, 40; Penfield Aux., 12; Port Royal, Stewart Circle, Chieng Mai, 8 68; Sinking Valley, Gleaners, 8 75, Arch Spring, S. S., 21 85, same. 235 43

JERSEY CITY.—Paterson 2d Aux., Chieng Mai, 1 00

KITTANNING.—Apollo Aux., 27 49, Hopeful Bd., 7 38, Faithful Workers, 2 63 (37 50), miss'y Dehra; Elders-ridge Aux., same, 25; Gilgal Aux., 9; Mechanicsburg Aux., sch. Saharanpur, 13, Chieng Mai, 2; Midway Aux., 11; West Glade Run, B. R. Canton, 25.

122 50

LACKAWANNA.—Athens Aux., sch'p Sidon, 25, Willing Workers, miss'y Benita, 5; Canton Aux., miss'y Benita, 8 30, S. S., Chieng Mai, 5 30; Coalville Aux., miss'y India, 11; Franklin Aux., same, 13; Honesdale Aux., sch'p Beirut, 47 75, Mizpah Bd., sch'p Kolhapur, 12, Busy Bees, Chieng Mai, 75 cts.; Kingston Aux., miss'y India, 11; Langeliffe Aux., sch. Syria, 27 83, Moses S. S., work Talaguga, 63 79; Nanticoke Aux., miss'y India, 9 63, Bd., birthday offering, same, 10 73; Plymouth Aux., sch. Syria, 15 60; Seranton, 1st, Aux., 75, Juv. Miss. Soc., miss'y Beirut, 125; Seranton, 2d, Aux., miss'y India, 15 36; Seranton, Wash-

burn St. Aux., miss'y Laos, 11 05; Stevensville Aux., 10, Youths' Miss. Bd., 3, zenana work; Susquehanna Aux., sch'p Bancho, 11 38; Towanda Aux., miss'y Benita, 50, Overton Bd., sch'p Benita, 7 50, Stewart Bd., same, 7 50, Chieng Mai, 12 50; Troy Aux., miss'y Benita, 20, Birthday Bd., sch'p Allahabad, 8; Wells and Columbia Aux., miss'y Benita, 8; West Pittston Aux., 17, Children's Bd., sch'p Canton, 6; Wyalusing, 2d, Aux., miss'y Benita, 12 50. 666 47

LEHIGH.—Allentown Aux., 18; Ashland Aux., 9 85; Bethlehem Aux., 10; Catasauqua, Bridge St., Bd., 7 40, S. S. Chieng Mai, 10, Friends, same, 2 25; Easton 1st Aux., sch. Bogota, 25, miss'y Lodia, 10, Loring Bd., sch. Sao Paulo, 20, Y. L. C., sch'p Kolhapur, 15, Reddington Bd., 16 36; East Stroudsburg Aux., 10; Hazleton Aux., 21 51; Mauch Chunk Aux., miss'y Lodia, 18 40, Mrs. E. Polk, L. M. 25; Pottsville, 2d, Aux., 11; Port Carbon Aux., 6 50; Reading, 1st, Aux., 69 07; Reading, Washington St. Aux., 1; Summit Hill, Patterson Aux., sch'p Gaboon, 20; Stroudsburg Aux., 21 62; South Easton, Keystone Bd., 6, Ferrier Bd., 6, miss'y Lodia. 314 96

MAHONING.—Massillon, Bd., 12, S. S. Class No. 6, N. A. Indians, 25; Salem Aux., L. M., 25; Youngstown, 1st, Aux., 52 57. 114 57

MORRIS AND ORANGE.—Orange, 2d, Aux., miss'y Tunchow, 100 00

NEW BRUNSWICK.—Amwell, 2d, Aux., 14 80, Mt. Airy S. S., Sao Paulo, 5; Lawrenceville, Gosman Bd., Chieng Mai, 15. 34 80

NEW CASTLE.—Dover Aux., 15 85

NEWTON.—Belvidere, 1st, Aux., sup. zenana visitor, 40; Blairstown Aux., nat. tea. Canton, 15, Kuhl Bd., sch. Yokohama, 50, sending missionaries, 6; Greenwich Aux., 30; Hackettstown, Gleaners, 25; Stewartsville Aux., sch. Saharanpur, 12 50; Sparta Aux., 40.

218 50

NORTH PACIFIC BRANCH.—Portland Aux., zenana work, 50; Tacoma Aux., 15, Willing Workers, sch'p Gaboon, 15. 80 00

NORTHUMBERLAND.—Danville, Grove Ch. Aux., sch. Saharanpur, 23; Jersey Shore Aux., sch'p Beirut, 50; Lewisburg Aux., 25; Lycoming Aux., sch'p Lahore, 30; Sunbury, Dew Drop

Bd., sch'p Lodianna, 11; Washington Aux., sch'p Sidon, 32, Children's Bd., 3 15; Washingtonville Aux., 21 89; Williamsport, 1st, nat. tea. Lodianna, 100; Williamsport, 2d, Aux. (Med. Fund, 11, tr. sch. Japan, 3), 80, Loring Bd., sch'p Beirut, in part, 25; Williamsport, 3d, Aux., miss'y California, 75, S. S., Chieng Mai, 1 50. 477 54

PHILADELPHIA.—Bethany Ch., S. S. Bd. No. 2, Chieng Mai, 10; Clinton St. Immanuel Aux., Bancho sch., 83 77; 9th Ch. S. S. (10 from Miss Gailley's class in mem. Joseph F. Dean), 33; Old Pine St. Ch., May Blossoms, sch'p Canton, 15; Wharton St., Y. L. B., Chieng Mai, 2. 143 77

PHILADELPHIA CENTRAL.—Central Ch., Bds., 25, Bd. of Hope, 2, Chieng Mai; Columbia Ave. Ch., Little Gardeners of N. 22d St., 5; Mantua Ch., Forget-me-not Bd., Chieng Mai, 1; Memorial Aux., sch'p Dehra, 20; Olivet Aux., nat. tea. Kolhapur, 50, Jesus' Little Lambs, sch'p Dehra, 20; Princeton Aux., miss'y Mexico, 100, Chieng Mai, 71; West Arch St., Soldiers of the King, 13 90, Y. L. B., 1 75, King's Daughters, 25 cts. (15 90), Chieng Mai. 309 90

PHILADELPHIA NORTH.—Chestnut Hill Aux., nat. tea. Beirut, 100 00

PITTSBURGH and ALLEGHENY COM.—Sewickley S. S., Chieng Mai, 20 00

REDSTONE.—Belle Vernon Aux., thank-off., 2; Connellsville Aux., 16 30, Johnston Bd., 5 56; Dunbar Ch., sixty-two children for Chieng Mai (money all earned by them), 20 50; McKeesport Aux., miss'y Persia, 50; Mt. Pleasant, Reunion Ch., Layyah Bd., 47 24; Mt. Vernon Aux., 8; New Providence Aux., zenana work India, 25; New Salem Aux., 32 50; Pleasant Unity Aux., miss'y Seneca Indians, 23; Rehoboth Aux., 5 89, Willing Workers, 7 61, Webster Circle, 13; Scottdale Aux., 7 62; Uniontown Aux., 46 75; West Newton, 14 53. 325 50

ROCHESTER.—Ogden Centre Ch., Ellinwood Bd., Chieng Mai, 5 00

SHENANGO.—Slippery Rock Aux., 16 00

SYRACUSE.—Syracuse, 4th Ch., Aux., miss'y Japan, 110 00

WASHINGTON.—Burgettstown Aux., miss'y Syria, 50; Miss J. Morgan, tr. sch., Japan, 5; Claysville Aux., miss'y Tungchow, 50; Cross Roads, Band of

Hope, sch'p Lodianna, 30; Cove Ch. Aux., 10; Forks of Wheeling, miss'y Tungchow, 7; Lower Ten Mile Aux., B. R. Cranton, 25; New Cumberland Aux., miss'y Syria, 23; Upper Buffalo Aux., miss'y Tungchow, 62 50; McMillan Bd., sch'p China, 15; Washington 1st, Y. L. B., miss'y Allahabad, 75, Cornes Bd., 3 sch'ps Mynpuric, 25, Chieng Mai, 75 cts., Miss H. Speer's class, same, 5 86, June Rose Buds, same, 13 79; Wellsburg Aux., miss'y India, 11 05, Mackey Bd., same, 9 50, Chieng Mai, 2 50; West Alexander Aux., miss'y Tungchow, 75, Hold the Fort Bd., child of miss'y, 25, Chieng Mai, 20, a friend for L. M., 25; West Liberty Aux., miss'y Syria, 20; Wheeling, 1st, Aux., miss'y India, 36 78, Chieng Mai, 1 25, Cherith Bd., sch'p Dehra, 20, school Mexico, 10. 655 98

WASHINGTON CITY.—Falls Ch., Bd., Chieng Mai, 5; Washington, 1st, Aux., miss'y India, 27 50; Metropolitan Aux., same, 15, Mateer Bd., boy Tungchow, 10; North Ch. Aux., miss'y India, 15; Western Aux., same, 14 50; West St. Aux., same, 16; Bethany Mission, a young girl, proceeds of fair, Chieng Mai, 50 cts. 103 50

WESTMINSTER.—Chanceford Aux., for miss'y Woodstock, 81; Columbia Aux., same, 90, Little Workers, 12 45, Y. L. B., for miss'y Nez Perces, 8 45; Chestnut Level Aux., same, 29; Dillsburg, Whatsoever Bd., Chieng Mai, 10; Little Britain Aux., miss'y, 30; Leacock Aux., B. R. Allahabad, 30; Williamstown, Bd., sch'p Gaboon, 15; Pres. thank-off., 25, Chieng Mai, 130 54. 494 44

WEST VIRGINIA.—Morgantown Aux., 15 00

ZANESVILLE.—Dresden Aux., 25; Homer Aux., 10; Martinsburg Aux., 14; Mt. Vernon Aux., 12 15; Muskingum Aux., 11 75; Newark, 2d Ch., Aux., 2 sch'ps Sidon, 90, Mrs. Albert Porter, sch'p China, 15; Pataskala Aux., 10; Roseville Aux., 5; Utica, sch'p Ningpo, 15; Zanesville, 1st Aux., 12; Putnam Aux., 15, Mrs. Mary Dunlap, in memory of her mother, Med. Fund, 5; Zanesville, 2d, Aux., 50. 290 90

LEGACIES.—Mrs. Horace Robbins, dec'd, Brown Mem. Ch., Baltimore, 500; Interest on Lapsley legacy, 100. 600 00

MISCELLANEOUS.—Baltimore, Md., Pennies saved on postage, 2 30; Chester, Mass., Mrs. N. A. Harwood, tr. sch. Japan, 1; Dryden, N. Y., Mrs. H. B. Williams, 1 05, Miss E. A. Williams, 1; Downingtown, Pa., Mrs. A. P. Tutton, 25; Denver, Col., Cash, 5; Philadelphia, E. M. S., 2; Poughkeepsie, N. Y., Golden Rule Bd., sch'p Canton, 15; Scranton, Pa., Mrs. C. L. S. Dickson, 80 cts.; Steep Brook, Mass., Mrs. E. K. Arnold, 50 05; Tunkhannock, Pa., Mrs. Helen D. Mills, 25. *For Chieng Mai Hospital.*—Cleveland,

O., Mrs. Ozanne, 1, Miss Ozanne, 3, Ch. E. Ozanne, 1; Catasauqua, Pa., Ruth Davis, 25 cts.; Foxburg, Pa., through Mrs. L. B. Chesebro', 5; Phila., S. F., 1; Sarah in mem. Caro, 10; Manayunk, Pa., Blanch Stafford, 25 cts. (21 50); Interest on deposits, 201 68; Sale of Historical Sketches and leaflets, 75 44. 426 82

Total for October, 1884, \$8379 77
Previously acknowledged, 18,802 65

Total from May 1, 1884, \$27,182 42

Beaver Falls Aux. has sent a box to Roorke, India, value \$20; Coral Workers, Erie, Pa., have sent boxes to Poplar Creek and India; Willing Workers, 1st Ch., Norristown, Pa., have sent box to Rawal Pindi; the Cleveland Pres. Society has sent a box to Sidon Seminary, valued at \$40.

MRS. JULIA M. FISHBURN, *Treasurer,*

Nov. 1, 1884.

1334 Chestnut St., Philadelphia, Pa.

W. W. B. M. of the Northwest.

ROOM 48, MCCORMICK BLOCK, CHICAGO, ILLINOIS.

PASSAGES OF SCRIPTURE.

TO BE READ AT THE MONTHLY MEETINGS IN DECEMBER.

Mark vi. 30—44. *Golden Text for the Month.*—Rom. xiv. 12.

NEW AUXILIARIES.

Claremont, Minn., Busy Bees.
Denver, Col., 13th Ave. Ch., Willing
Workers.

Grafton, Dak., Busy Workers (Boys'
Bd.).
Red Lake Falls, Minn., S. S.

NEW LIFE MEMBERS.

Mrs. Margueritta Cochran, Wabash,
Ind.
Miss Isabel Harris, Peoria, Ill.
Mrs. A. F. Irwin, Peoria, Ill.
Mrs. Emma M. Leacock, Morris, Ill.
Mrs. J. H. McClennahan, Knoxville,
Ill.

Miss Mary McDowell, St. Paul, Minn.
Edward K. Milmine, Galesburg, Ill.
Mrs. Susan C. Palmer, Franklin, Ind.
Mrs. D. H. Rogers, Morris, Ill.
Miss A. L. Swanzy, Freeport, Ill.
Mrs. J. Webster, Paris, Ill.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to Oct. 20, 1884.

[PRESBYTERIES IN SMALL CAPITALS.]

BLOOMINGTON.—Bement, 18 66; Sunbeams, 5 69; Y. P. M. C., 22 55, Laos, 12 50; Buckley, sal. Mrs. Etheridge, 31 50; Champaign, sch. in Brazil, 40 32; Danville, Persian sch'p, 3; Dwight, Persian sch., 10; Gibson City, 13 43; Onarga, F. Gable and O. Godson, 75 cts.; Wenona, 5 90. 191 30
CAIRO.—Cobden, 10; Tamaroa, 10. 20 00

CEDAR RAPIDS.—Clarence, 10; Linn Grove, 10; Mt. Vernon, 10; Vinton, 14—all for Sac and Fox Miss.; Anamosa, 12; S. S. B., 6 30; Blairstown, 10 15; Centre Junction, 9; Cedar Rapids, 2d, Syrian sch., 30; Clarence, 5; Delmar, 5; Garrison, 7 04; Linn Grove, 40; Mt. Vernon, 15; Y. L. B., 10; Vinton, sal. Misses Jewett and Pratt, 51; S. S., money-jug breaking, 24; Wyoming, 9 85; S. S., 9; Cheerful Workers, 5. 292 34

CENTRAL KADOTA.—Altoona, 7 55; Miller, 8; Wessington, 3. 18 55

CHICAGO.—Bloom, 22 06; Braidwood, Y. P. S., 13 75; Chicago, 1st, 89, sch'p Africa, 25; 2d, Tabriz sch., 89 31; 5th, 55; 6th, sal. Miss Downs, 42 63; Y. L. S., Rio Claro sch'p, 15; 8th, S. S., 79 19; Elwood, 10; Evanson, Y. L. S., sal. Miss Jacobs, 100; S. S., Syrian sch., 20; Joliet, Central Ch., 56 90; S. S., 5; Lake Forest, Y. P. S., Brazil sch'p, 20 18; Steady Streams, 6; Manteno, 12 70; Peotone, 6 11; Waukegan, Syrian sch., 45. 712 83

COUNCIL BLUFFS.—Bedford, S. S., 14; Logan, 2 38; Malvern, 12 50; Red Oak, 5 63; Shenandoah, 9 96—all for Sac and Fox Miss.; Corning, Chefoo sch'p, 12 50; Red Oak, Ningpo sch'p, 6 25; S. S., Lodiania sch'p, 7 50; Clarinda, Oroomiah hosp., 10; Malvern, Tabriz hosp., 7; Essex, 6; Fairview, 4; Greenfield, 1 70; Bedford, 2 50; Malvern, 8 50; Menlo, 6 85; Red Oak, 1; Band, 2 74; Shenandoah, S. S., 4 50; Mrs. O. F. Bently, 10, same, for Tabriz hosp., 10. 145 51

DENVER.—Denver, 13th Ave. Ch., 8 00

DETROIT.—Ypsilanti, 8 00

DUBUQUE.—Dubuque, 2d, Armor Bearers, Dehra sch'p, 30; Hazleton, S. S., 1; Pine Creek, S. S., 2. 33 00

FREEPORT.—Freeport, 2d, 27; Galena, 1st, 4. 31 00

GRAND RAPIDS.—Cadillac, 25; Grand Rapids, 1st, S. S., 24 89; Mackinaw City, 5; Muir, Little Miss. Soc., 5; Ludington, 19 55. 79 44

HASTINGS.—Culbertson, W. N. McCandlish, penny postage fund, 4 80

HURON.—Bloomville Bld., 1 25; Monroeville, 15; Band, 1; Norwalk, 14. 31 25

INDIANAPOLIS.—Bloomington, 12 20; Columbus, 18 50; Franklin, sal. Mrs. Warren, 37 50; Greenwood, 10; Hopewell Ch., sal. Mrs. Bergen, 16 80; Indianapolis, Tabernacle Ch., same, 33; 1st, sal. Miss Holliday, 79. 207 00

IOWA CITY.—Presbyterial thank-off., 8 80; Atalissa, 3 80; Tipton, 7 20; Wilton, 12. 31 80

KALAMAZOO.—Buchanan, 12, Laos hosp., 10 75; Burr Oak, 5 75; Kalamazoo, 1st, 25 50; Niles, 25; Sturgis, 13; White Pigeon, 5. 97 00

KEARNEY.—St. Paul Bld., 28 25

LANSING.—Homer, 20; Marshall, 1st, 16 60; S. S., 8 40; Mrs. Haskell's class of young ladies, 5. 50 00

LOGANSPORT.—Laporte, 31 51; Mishawaka, 4 66; Monticello, 11—all H. M.; Hebron, 10; Laporte, sal. Mrs. Warren, 23 54; Michigan City, same, 28 50; Logansport, Union Ch., 30 11; Lowell, 13; Lake Prairie Helpers, 3 56; Logansport, Broadway Ch., Canton sch., 2 71; Mishawaka, S. S., 2 34; Monticello, 27; Mt. Zion, 9; Rochester, 17 37; Y. P. B., 8 04; Valparaiso, 38; Willing Workers, Rio Claro sch'p, 15. 275 34

MATTOON.—Presbyterial thank-off., 16 36; Charlestown, Gaboon sch'p, 8; Paris, 5 50, thank-off., 37 50; Neoga, sal. Mrs. Alexander, 15; Morrissonville, 7 70; Vandalia, 25. 115 06

MILWAUKEE.—Milwaukee, Calvary Ch., 37 50; Immanuel Ch., Laos, 50, sal. Miss Dougherty, 25. 112 50

MUNCIE.—Muncie, Inf. Cl., 4 30; Noblesville, Rio Claro sch'p, 15; Perysburg, 3 25; Wabash, 25. 47 55

NORTHERN PACIFIC.—Jamestown, Osaka bld'g, 14 30; Lisbon, 5 50; Tower City, 9; S. S. B., 8 15. 36 95

OREGON.—Eugene City, 13 00

OTTAWA.—Balance in treasury, 3 99; Au Sable Grove, 6 90; Morris, Laos bld'g, 25; Polo, 10; Sandwich, 30 60.
76 49

PEORIA.—Canton, nat. tea. Pindi, 33 30; Dunlap, 9 40; Elmira, 8 45; S. S., 11 80; Galesburg, 16; Ipava, 25—last five sal. Mrs. Winn; Eureka, 15 50; French Grove, 14; Galesburg, Pearl Seekers, Laos, 6; Green Valley, 6 25; John Knox Ch., 15; Knoxville, 25; S. S., Benita sch'p, 20; Lewis-town, Ambala, 16 40; Peoria, 1st, 55; E. R. Edwards Bd., Canton sch., 14 62; Little Lights, 4, hosp., 1 50; 2d, 8; Grace Ch., 11; Calvary Ch., 12 50; S. S., 13 56; Salem, Persian student, 6 25; Vermont, 3 50; Yates City, 9; S. S., 5.
366 03

PUEBLO.—Pueblo, 11 00

ROCK RIVER.—Hamlet and Perryton, 5; Sterling, 7—both sal. Mrs. Bergen; Benita sch'p, 9; Dehra sch'p, 8.
29 00

ST. PAUL.—Minneapolis, Bethlehem Ch., 15; 1st, Shanghai sch., 22 80; St. Cloud, Gaboon sch'p, 11; St. Paul, 1st, Wayside Gleaners, Persian sch., 5; Dayton Ave. Ch., 25; House of Hope Ch., 25 52; Central Ch., 39 25.
143 57

SPRINGFIELD.—Jacksonville, Central Ch., nat. tea. Syria, 25; Lincoln, 5; N. Sangamon, 39 35; Petersburg, 14 53; Springfield, 1st, 20—last four sal. Mrs. Corbett; Springfield, 2d, Syrian sch'p, 22; Unity Ch., Shanghai sch'p, 10 35.
136 23

VINCENNES.—Evansville, Walnut St.

The Woman's Missionary Society of Jesup, Iowa, have sent a barrel to Poplar Creek, Sioux Mission.

CHICAGO, ILL., Oct. 20, 1884.

Ch., The Messengers, Oroomiah sch'p, 30, H. M., 20, Gaboon sch'p, 20; Grace Ch., Busy Bees, H. M., 15; Brazil, Teheran sch., 14; Princeton, 6; Spencer, 7 75; Little Gleaners, 9; Terre Haute, Moffatt St. Ch., Monterey, 4 25; Central Ch., sal. Mrs. Warren, 30; Vincennes, 2d, 4 20; Go Forwards, 4 30; Upper Indiana Ch., 5 80.
170 30

WATERLOO.—Albion, 14; Salem, 25 75; State Centre, 3—all for Sac and Fox Miss.; Ackley, 5; Albion, 13; S. S. B., 8; Grundy Centre, 8 35; S. S. B., 9 30; Janesville, 5 10; La Porte, 8; Morrison, 12; Salem, 10 50; Tranquillity, 9 25.
131 25

WINNEBAGO.—Fort Howard, 5; Stevens Point, sal. Miss Dougherty, 20.
25 00

WINONA.—Owatonna, 12; Nan In-tah Bd., Laos, 18 15.
30 15

MEMORIAL.—By sale of "A Brief Record," 60

MISCELLANEOUS.—Mrs. C. Thomas, Chester, Ia., postage pennies, 1; "T.," part thank-off. for special mercies, for woman's work for woman in India, 5. Societies—Presbytery of Oregon, 1; of Freeport, 1; of Peoria, 10 25; of Logansport, 1 20; of Huron, 2 (15 45)—for pub. of letter and report. By sale of Leaflets, 17 08; of Historical Sketches, 3.
41 53

Total for month, \$3,751 62
Previously acknowledged, 11,698 64

From April 23 to Oct. 20, \$15,450 26

MRS. C. B. FARWELL, *Treasurer*,
Room 48, McCormick Block.

